

May 22, 1957

Dup - PRO DEO /
Structure, Function & History

International University of Social Studies Pro Deo

Rome, Italy

The International University of Social Studies was founded in 1945. Its founder, Felix A. Morlioni, O.P., is a Belgian who became a Dominican after engineering studies at Louvain. He served for Psychological Warfare Activities in the United States from 1941-44 with other leaders of anti-totalitarianism. He was first on the Nazi blacklist for his Brussels International Pro Deo Center. The impact of the American way of life brought him and his associates to plan the creation of a university to apply the philosophy of the American Founding Fathers to the international promotion of democracy under God. The university operates under an international and inter-denominational Board of Trustees, responsible for the civic and economic programs of the University.

James D. Zellerbach has been succeeded by Louis Rabinowitz on the Board of Trustees. Fred Altschul, Nathan Cummings, Leo Cherne and David Steinman are the first Jewish members on the Board of Directors of the American Council. Other members include Henry Luce, Dean Harry Carman, Huntington Hartford and C. D. Jackson. It has the approval of church authorities through the cooperation of a Doctrinal Council composed of members of the Dominican Order, responsible for its religious and philosophical inspiration in the spirit of Thomas Aquinas as developed in Vittoria and Bellarmine for national and international government by consent.

The university is the first in Europe to have organized American-inspired departments of business administration, of industrial and labor relations, of public administration, of modern languages, united with secretarial administration and mass communications media. Its main post-graduate schools are the Institute of International Law and Policies of European studies, of civil service, of social training (for priests and religious leaders), of applied economy (for top management), of human relations and of public relations. There are extension courses for operating management and for front-line management.

The university has branches in Milan and Turin, in Europe and South America. Its decisive role in the overcoming of communism in Italy and similar activities in afore-named countries has been described in the world press (in the United States, The New York Times, The Herald Tribune, Time, etc.).

During the last four years, enrollments at the university have reached 3,803, including students from 26 countries; among them, 200 from Latin America, Asia and Africa and from the United States. There are 102 professors who are presently active in the university, as well as visiting professors from the United States and special lecturers from nine other countries.

Wants from Boston: 10/

- 1) names of 506 young
Am. professors who
mi, to be assigned LA
(Chile, Peru, Colombia, Venezuela
Brazil, Bolivia)

university who could
work with Catholic
groups in explaining
US news -

- 2) money - 1 million

7/27/66
2:00 pm

INTERNATIONAL UNIVERSITY OF SOCIAL STUDIES "PRO DEO"
12, VIALE POLA, ROME ITALY, 855241

Felix A. Morlion O.P.

PRESIDENT

N. Y. RESIDENCE AND OFFICE
429 WEST 47TH STREET
NEW YORK, N. Y. 10036
TEL. CIRCLE 7-6762
CIRCLE 6-8558

AMERICAN CO-OWNER PRO DEO
COUNCIL FOR INTERNATIONAL
PROMOTION OF DEMOCRACY UNDER GOD -
C.I.P., INC., NEW YORK & ROME

BILL -

DEPARTMENT OF STATE
ASSISTANT SECRETARY

10a

ATTACHED IS
THE LETTER
WE SENT UP
TO M FOR
REPLY TO MR.
UPTON

H F

10B

106

Dear Graydon:

Thank you for your letter of April 11 in which you gave us more information about Father Morlion's proposal.

We are trying to analyze his program to determine whether it is something we should support, and if so, how. Father Morlion has already spoken at some length with George Lister, our Bureau specialist in such projects. As a second step, we are arranging for Father Morlion to talk with Leves V. Sanchez, Director of the Office of Institutional Development in our Latin American Bureau. They were unsuccessful in efforts to get together yesterday, and we are hopeful that they can meet next week.

We appreciate Father Morlion's anxiety to get his program moving. But, as I am sure you will understand, the Department wants to make certain that the nature and extent of its possible involvement is fully understood.

We will keep you informed on further developments.

With best regards,

Sincerely yours,

Thomas C. Mann
Under Secretary for Economic Affairs

The Honorable
T. Graydon Upton,
Executive Vice President,
Inter-American Development Bank,
Washington 25, D. C.

HSPhillips/HFitzgibbons:ct
LA/ID 4/22/66

HFitzgibbons

~~SECRET~~1- Bowdler
2- Ret.

5/10C

TO : ARA - Diego Asencio

DATE: April 20, 1966

FROM : ARA/IAS - George Lister

SUBJECT: Further Contact with [REDACTED]

25X1A

25X1A

[REDACTED] came in from New York yesterday morning and I talked with him again for about an hour. My up-to-date opinions and observations are as follows:

25X1A

25X1A

1) The general background on [REDACTED] activities have been set forth in the April 11 letter from [REDACTED] which I am returning to you herewith. In addition, I am attaching some new material which [REDACTED]

25X1A

25X1A

Specifically, the main objective of the program is to improve the political and economic education of priests, sisters, and Catholic laymen in Latin America. The program has been under way for eight years, but thus far has been quite limited and experimental. [REDACTED] wants to expand the program now, and he claims he has the backing of the Vatican, including the personal support of the Pope.

25X1X

25X1X

25X1X

[REDACTED] wants to get our moral support, so as to increase his chances of getting financial help from "private American sources". He also wants to get financial help from us. Such help, according to [REDACTED], would be used for the following purposes: 1) Expanding the present program in Rome and increasing the number of Latin American priests attending; 2) printing and sending to all parish priests in Latin America a biweekly newspaper reflecting the views and philosophy expounded [REDACTED]; 3) financing the travel through Latin America of various groups of three men each (including one priest from Rome, one from Latin America and

25X1A

25X1A

25X1A

one layman

SANITIZED

Authority NLJ-001-005-1-1-6~~SECRET~~By is NARA, Date 6-19-01

~~SECRET~~

2

one layman) who would discuss political, economic and other problems with workers, peasants, intellectuals, etc.; and, 4) undertaking a research project which would enlist the services of first-rate American scholars who would explain American history, traditions, present policies, future aims, etc., for translation and circulation in Latin America.

1.3(a)(9) [redacted] indicated rather vaguely that his budgetary needs came to about one million dollars.

2) [redacted]

1.3(a)(9) He claims that the Pope personally discussed with him this trip to the United States, and that the Pope hopes he will obtain financial backing here. [redacted] sources state

1.3(a)(5) (a)(9) 1.3(a)(5) [redacted] is politically reliable.

1.3(a)(5), (a)(9) [redacted] I am

inclined to believe he is genuinely enthusiastic about his work.

1.3(a)(9) 3) Regardless of [redacted] qualifications, or lack of them, there is no question but that this kind of project is badly needed in Latin America, and is very much in our interests. There is an appalling misunderstanding throughout Latin America of the United States and our motives. The Catholic Church is an anti-Communist organization with extensive contact at the grass-roots level. Latin American

~~SECRET~~

~~SECRET~~

3

1.3(a)(9)
1.3(a)(9)
1.3(a)(9)
priests undoubtedly need more political and economic training. Thus, the avowed aims of [redacted] program are excellent. One of the key questions is how effectively and intelligently this program is implemented. If it is not being handled well, perhaps we can help to improve it. At all events, I do not feel that [redacted] personal shortcomings should exercise a decisive influence on our decision. I am drafting an inquiry to both Rome and Caracas for an on-the-spot estimate of [redacted] operation.

1.3(a)(9)
1.3(a)(9)
1.3(a)(9)
I vote in favor of Ambassador Gordon's meeting [redacted] at least briefly. The latter hopes to see Ambassador Gordon on Tuesday, Wednesday, or Thursday of next week. [redacted] is going to call me up tomorrow at 9:00, to ask whether this will be possible. Please be sure to let me know before then what Ambassador Gordon intends to do.
[redacted]

ARA/IAS:GLister:sn

cc:

M - Mr. Adams
White House - Mr. Rostow

~~SECRET~~



EXECUTIVE
VICE PRESIDENT

INTER-AMERICAN DEVELOPMENT BANK
WASHINGTON 25, D. C.

April 11, 1966

Copy for WB

*Bill -
let's have
a word
10-d*

CABLE ADDRESS
INTAMBANC

Re: Father Morlion and Program of Catholic Church
for Indoctrination of Latin American Priests
in Divulcation of Principles of U.S. Free
Enterprise System

Dear Walt:

Dear Tom:

You will recollect the lunch here at the Bank a few weeks ago with Father Morlion. I now enclose a description of what he is doing.

I personally consider this matter of the utmost importance to U.S. Policy makers for Latin America, and ask you to give it the most serious study.

I first met Father Morlion at the Caracas meeting of CICYP last year. There he gave a short talk in which he said, in effect, that after years of letting the priesthood in Latin America follow their own ideas with respect to economics (and politics) the Pope had decided to make a major effort to indoctrinate them in the concepts of the free enterprise system and to insist that they take an active role in teaching these concepts.

The chief mechanism for this is the International University for Social Studies Pro Deo in Rome, which I understand must in the future be attended by any Latin American Priest before he rises to a higher level in the Catholic hierarchy. In addition the various economic and social directives which will be issued to the Church in Latin America.

In the United States, "The American Council for the International Promotion of Democracy under God" (see letterhead attached) was founded to receive tax deductible contributions to operate a Center of Pan American Studies, which in turn will pass this material to the International University in Rome, where it will serve as instruction material and the basis for Church Directives to the Church in Latin America. It has an impressive Board of Directors, and I understand important financial contributions have already begun to be made.

In effect what Father Morlion now wishes to obtain is the following:

- 1) A serious review of, and orientation in, this whole effort by the U.S. Government (I understand that Ambassador Reinhardt is well informed on the matter.)
- 2) The strong moral backing of the U.S. Government, in a discreet fashion, of this effort. In this respect, as a first step, he wants to arrange a lunch in which you both, and hopefully Lincoln Gordon, would be present, with as many of the U.S. Directors as possible, where you would indicate the moral support of the U.S. Government for this effort - a support which would hopefully contribute towards substantial private contributions from U.S. business.
- 3) An investigation of the possibility of financial support for this effort by the U.S. Government through an appropriate agency.

It would be my recommendation that you appoint one of your able assistants to research this whole matter (and I can make available to him documentation which I have) at an early date, and make recommendations to you, which would hopefully result in positive action on the points mentioned above.

For obvious reasons, efforts have been made to date to give no publicity to the program - although this might be desirable at a later date.

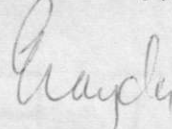
I do not pretend to be thoroughly informed on this matter, and of course, it is important in any event that the U.S. Government make up its own mind and conduct its own review, before taking any policy steps.

Nevertheless, it is easy to see the widespread and vital policy implications of such a program for Latin America - and it is also easy to see the importance of it being approached in a way which will take into consideration the various Latin American sensibilities and attitudes, that it not get off on the wrong foot. This will be the role

of the Institute of Pan American Studies.

I look forward to receiving your views on this.

Yours sincerely,



T. Graydon Upton

PS: I understand that commitments have already been received for contributions from business of \$250M and that Father Morlion expects this to be increased to \$1MM in the next few weeks.

The Honorable Walter Rostow
Special Assistant to the President
The White House

(Original also sent to Tom Menz)

American Council for the International Promotion of Democracy Under God

(C.I.P.) Incorporated

102

437 West 47 St ~~EAST 57TH STREET~~ • NEW YORK, N.Y. 10022 • TELEPHONE ~~BL 7-2812~~ Circle 7-6762

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April 6, 1966

Mr. Grayton Upton
Executive Vice President
Inter-American Bank
808 17th Street
Washington, D. C.

Dear Friend:

Herewith the second draft improved on the basis of your suggestions. If you think the matter is sufficiently clear, you might send to Mr. Mann, Mr. Gordon, Mr. Rostov photostats of this so that they can tell you which day they could eventually meet with a few businessmen to conclude the first phase. Mr. Huerdematt or another assistant can eventually make some further improvements after phoning me.

Before the middle of next week, I hope to tell you what first payments are made by some of the business leaders approached. As you can imagine, the Rome authorities are waiting for my return at the end of the month to start preparations in practice.

I want to thank you again in the name of my high Roman friends for the inspiration you gave me in Caracas and the help so generously these days. We will need very much that you should repeat your speech of Caracas in one of our Rome symposia, possibly in the Autumn.

Totus tuus Pro Deo

Felix Morlion

Felix A. Morlion
Pres., Intern. Pro Deo University

THE AMERICAN PARTICIPATION IN THE FIVE-YEAR PRO DEO PROGRAM FOR LATIN AMERICA.

(Practical promotion of economic democracy under God)

I. Aim of the special program.

Presentation in the public mind of Latin American countries of the guiding image of efficacious, free initiative as condition for political democracy and for moral as well as material development. More important than condemnation of abstract principles of atheistic communism or extreme socialist statism is to offset the Marxist myth of "welfare through revolution; by the presentation of the concrete image of "welfare by hard work in competition". It is in the first place a moral duty to push in the background hatred of the capitalist class and calumnies and lies concerning the United States, increasingly considered guilty of egoistic plutocracy and overpowering materialism. It is also an urgently needed large scale policy to reverse the trend opposed to the irreplaceable leader of the free world who must be admired to be followed.

II. Necessity of implementing social efficiency of Christianity.

Church, government and business leaders know that Latin American countries would accept more of free enterprise plans, if they were not paralyzed by passionate demagogic movements of the masses, constantly exacerbated by continuous Marxist infiltration. There is no doubt that the existing channels of the Catholic church in Latin America exert the deepest lasting influence and develop the most regular contact with all classes of the people, mainly the families as such and specially the poor. If this structure is put to work also in the field of social implementation of Christian doctrine, it can give an exceptional dimension to the counter-offensive against Communist infiltration. Even when united with extreme Socialists, the Communists are not capable of mobilizing one propagandist for every four hundred citizens. Counting the priests and sisters together with their daily Catholic action helpers, there are six hundred thousand persons ready for action, if they can receive the necessary economic-social briefing and propaganda materials.

III. Why the International Pro Deo organization (for Democracy under God) is used for the special program.

There are a growing number of economic, political and social organizations in Latin America which are increasingly facing the increase of Marxist infiltration. There is not, however, in the ecclesiastical organization of the Vatican (in the different departments of the Holy See) any organized sector for research, teaching and implementation of economic, political and social applications of the democratic way of life. This is why the International Pro Deo Association (for promotion of democracy under God) has received on March 7, 1965 a specially authoritative charter through an Apostolic Brief, one of the three signed personally by Pope Paul. Pro Deo was founded in Brussels in 1932 on the basis of the first civic encyclical which called for the cooperation of all men of good will to combat modern totalitarianism by finding renewed strength in the choice "for God or against God in politics and economics, in the state and in the civic and domestic societies, in the East and in the West...this is once more the choice upon which hangs the fate of the world" (Pope Pius XII). The founder was a young Flemish Dominican, Felix A. Morlion, who organized a network of press agencies, publications, film and radio activities, short briefing courses for research and action against Nazism and Communism. Blacklisted by the Gestapo, he developed C.I.P. Centers (Councils for the International Promotion under God) in North and South America between 1941 and 1944. In November 1944, he was asked to organize courses using the American philosophy of Democracy and methodology of public opinion, transferring the International Pro Deo Center to Rome. He started in 1945 with a school of mass communications and developed since 1948 schools of

American-inspired sciences and techniques of politics, and management, labor, sociology, public ~~xxxxxx~~ administration, applied social sciences also on the post-graduate level. This International University of Social Studies Pro Deo is now stabilized. It is accredited by an Act of Canonical Establishment of the Vatican department for Seminaries and Universities and civilly by the Italian Government. It has a staff of about one hundred full professors and an equal number of associates and assistants with a yearly student body of 1500 of which 180 priests coming from 52 nations. This university with its extension courses and research centers in different continents is the principal instrument of the International Pro Deo Association. The policy-making body of this world-wide organization is made up of 18 North American and 18 European laymen of different social and religious backgrounds and of 18 priests of the secular as well as of the order clergy specialized in international relations.

IV. Organizational structure for the special Latin-American emergency program.

Eight years of research and patient coordination of forces were necessary to develop a special Latin-American program which meets the needs of economic, social and political education through Catholic church channels. An official letter written by the Cardinal Secretary of State in the name of the Pope, guarantees full support for the special Pro Deo program in Latin America. Implementation of social doctrine, practical teaching and mass communication materials coming from this organization will make possible a systematic, authoritative and patiently efficacious penetration of the right ideas in all circles which need a better knowledge of the dynamism of economic freedom. The summarized program is attached with the official letter written in the name of His Holiness Paul VI by the Cardinal Secretary of State.

1) In Brazil, Venezuela, Argentine, Chile, Peru, Colombia, some of the 2,000 Latin-American exstudents of the Latin-American University have joined with other specialists in research and action centers oriented towards the fulfillment of the mandate defined in the Apostolic brief of Pro Deo "in order that conclusions gathered might be useful for solving the special problems of our time and others which concern civic matters.

2) The American Pro Deo Council (C.A.P.) (incorporated in New York and in Rome as an educational membership corporation entitled to receive contributions deductible for tax purposes) will operate in New York as a center of Pan-American studies. This center will have a staff to collect, analyze and synthesize the practical proofs of economic and political dynamism of U.S.A., also typical Horatio Alger stories of post-war times showing the unceasing opportunities given to the hard-working man to raise his social status and augment general welfare through his own private successes. This center will also elaborate suggestions for promotion of the know-how and know-why of the American way of life in Latin-American circles. For this reason, specialists of the Rome International Pro Deo Center as well as Latin Americans will rotate at the New York Center to absorb the American spirit and practice.

3) The International University of Social Studies in Rome will use its whole staff and especially Latin-American students of the post-graduate schools to develop the materials received from North and South America into materials useful for the acceleration of the economic as well as moral development in Latin America.

V. The minimum five-year budget for the special Pro Deo program in Latin America.

The basic part of the budget is the responsibility of the Catholic Church which has to maintain and augment its structure not only for doctrinal but also for concrete moral action. Counting only \$1,000 a year for the minimum living expenses of six hundred thousand priests, sisters, lay co-operators, this represents an outlay of a minimum of six hundred million dollars yearly, greatly superior to the two hundred and fifty million dollars yearly expended by the Communist powers to finance not more than twenty thousand agents, propaganda materials in bulk and funds for bribing. The German Catholics alone spend fifteen million dollars a year, in pastoral and other help, while the United States Catholics, financing four thousand American priests in this continent, spend approximately seven million dollars on this.

The present special program needs a budget to give the right dimension to the economic social teaching which is nearly inexistent in Catholic circles. If this budget can be raised for the first year and then continued and perhaps expanded during the following year, the most dedicated group of people will apply with perseverance the Christian social doctrine to offset the totalitarian assault to power, as was done successfully in Italy in 1947-53 and in Venezuela and Chile in 1961-66.

The basic part concerning teaching in Rome of the Catholic Latin Americans sent there to be able to undertake higher responsibility in ecclesiastical and social organizations has for a good part been accomplished by Pro Deo. Business leaders of Italy, France, Germany, Spain have together with church funds assured the teaching of economic and political democracy very specially for the future leaders of Latin America (Total \$940,000 a year). Latin American businessmen finance local research and some of the propaganda materials (equal to an equivalent of \$50,000 yearly). Special contributions from the American financial participation is necessary to undertake a new program of studies concerning the achievements of the American way of life and universal principles which it embodies. The minimum budget necessary to insert these elements in a continent-wide operation reaching even the smallest villages, is two million dollars a year for five years. (This corresponds to ten cents a year for each Latin-American Catholic.) The budget administered by the American Pro Deo Council (C.I.P., Inc.) covers in the first place the operations of the New York Center of Pan-American Studies in organic connection with the co-operators contracted in Rome and in Latin America.

A) Research.

Contracts for team work will involve twenty-seven persons in Rome, U.S.A. and Latin America with a yearly expense to be added to existing research.
Sum required \$445,000

B) Teaching.

Six traveling groups of teachers headed by an authoritative Roman specialist must be added to the existing faculty to cover twice a year, with two-week courses of economic-social briefing the main cities of Brazil, Argentina, Chile, Peru, Colombia, Venezuela in the first phase of operations.
Yearly cost is a minimum \$200,000

C) Propanda materials. The magazines for distribution in the parishes need a minimum of 200,000 in Portuguese and 400,000 in Spanish 20 issues each year at an expense of \$1.50 annually X 600,000 = \$900,000 plus six film sketches with the necessary number of prints including office facilities (\$550,000). Total \$1,450,000. Right dimension needs \$2,050,000 added to existing European budget of \$990,000.

3)

NOTE

This is the literal translation of the official document made in the name of Pope Paul after reading the relations of "Pro Deo", particularly the "Global Program of the Emergency Operation in Latin America". (Enclosure 1)

In such documents the age-old terminology is religious. It is clear, however, that not only is the Program approved for developing the activation (Paragraph 1) but that the Pope encourages those, principally in the U.S.A., who agree to cooperate in this initiative. (Paragraph 2)

Members of the Hierarchy who will receive communication through proper channels of the contents of this letter will understand that they must now coordinate their forces with the Laymen who generously cooperate.

Secretariat of State
of His Holiness
No. 59870

From the Vatican, March 8, 1966

Most Reverend Father:

The Supreme Pontiff has been benevolently impressed by the expressions of profound dedication which your most reverend Paternity, also in the name of the Presidential Council (of the Board of Trustees), of the Executive Committee of the Technical Committee of this Association and also of the Postgraduate Institute of European Studies, "Nicola de Gasperi," has sent with delicate attention, together with the relations the program of studies and the information on the various activities of PRO DEO.

The Holy Father, through my intermediary, thanks warmly for the demonstration of filial attachment and for the courteous communication, and wholeheartedly wishes a happy consolidation of this institution for an Apostolate which must become ever larger and efficacious; and He congratulates those who in different nations cooperate generously with the initiatives already undertaken and directed towards the study, the teaching, the implementation and dissemination of the Christian Social Doctrine, especially in Latin America.

To validate the fervent wishes and as a renewed proof of his benevolence, the Vicar of Christ imparts wholeheartedly the encouraging Apostolic blessing to your Paternity and to all those

who are associated with you in this reverend service.

I take advantage of this occasion to confirm my
religious and distinguished esteem of

Your most reverend paternity,

Most Reverend Father

Most devoted in the Lord,

Father Felix A. Morlion, O.P.

President-Rector of PRO DEO

Rome

(Signed) A. G. Cardinal Cicognani



DI SUA SANTITÀ

N. 59870

108
DAL VATICANO, 8 Marzo 1966

Reverendissimo Padre,

L'Augusto Pontefice ha benevolmente accolto le espressioni di profonda devozione, che la Paternità Vostra Rev.ma, anche a nome del Consiglio di Presidenza, del Comitato Esecutivo e Tecnico di codesta Associazione, ed, altresì, dell'Istituto post-Universitario di Studi Europei "Alcide De Gasperi", ha avuto la delicata premura di farGli pervenire insieme alla relazione, al programma di studio e alle informazioni sulle varie attività della "Pro Deo".

Il Santo Padre, a mio mezzo, ringrazia vivamente per l'attestato di filiale attaccamento e per la cortese comunicazione, mentre di cuore auspica un felice consolidamento di detta Istituzione per un apostolato sempre più vasto e proficuo; e Si compiace con quanti, in diverse Nazioni, generosamente collaborano alle iniziative già intraprese e dirette allo studio, all'insegnamento, all'applicazione e diffusione della dottrina economico-sociale cristiana, particolarmente nell'America Latina.

A convalida del fervido auspicio ed in rinnovato pegno della Sua benevolenza, il Vicario di Cristo imparto volentieri alla Paternità Vostra e a quanti si sono associati a Lei nel riverente ossequio, la propiziatrice Benedizione Apostolica.

Mi valgo dell'incontro per confermarvi con sensi di religiosa e distinta stima

della Paternità Vostra Rev.ma
Dev.mo nel Signore

Reverendissimo Padre
Padre FELICE A. MORLION, O. P.
Presidente-Rettore della "Pro Deo"

A. G. Card. Cicognani



UN Secretariat Item Scan - Barcode - Record Title

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Date 15/05/2006
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S-0885-0004-16-00001

Expanded Number **S-0885-0004-16-00001**

Title **Items-in-Ninth Brotherhood Banquet, 1 April 1963**

Date Created **20/02/1963**

Record Type **Archival Item**

Container **S-0885-0004: Operational Files of the Secretary-General: U Thant: Speeches, Messages, Statements, and Addresses - not issued as press releases**

Print Name of Person Submit Image

Signature of Person Submit

58
JRB/pbg

L. J. R. B.
*Lead invitation
card*

28 February 1963

Dear Mr. Morlion,

The Secretary-General has asked me to reply to your kind letter of 20 February 1963 concerning the Ninth Brotherhood Banquet (Agape) which will be held at the Plaza on Monday, April 1st, 1963.

Some misunderstanding seems to have arisen in connection with the invitation extended to the Secretary-General to attend the Banquet. When the invitation was made to the Secretary-General, he accepted in principle, subject to the circumstances permitting him to attend. He was not informed that he would be asked to speak, nor was he given the exact date of the gathering.

The Secretary-General wishes me to inform you that if the circumstances permit, he will be glad to be present at the Banquet, but could not undertake to deliver an address on that occasion.

Yours sincerely,

J. Rolz-Bennett
Deputy Chef de Cabinet

Mr. Felix A. Morlion
President
Ninth Brotherhood Banquet
429 West 47th Street
New York 36, New York

*will attend
15/2/63
L.*

28 February 1963

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Yours sincerely,

J. Rolz-Bennett
Deputy Chef de Cabinet

Mr. Felix A. Morlion
President
Ninth Brotherhood Banquet
429 West 47th Street
New York 36, New York

Cop. to Mr. P... - 2/12/63
New York Address Until April 3
429 West 47 Street
New York 36, N. Y.
Tel. Circle 7-6762

*Shine! Let me have
the background.
P. 21/1/63*
February 20, 1963

Thant, Secretary General
United Nations, New York

Your Excellency:

I have communicated to his Eminence, Cardinal Bea, to the other Roman authorities, as well as to our American Council, your wonderfully kind and spontaneous acceptance of our invitation to speak at the Ninth Brotherhood Banquet (Agape) which will be held at the Plaza, on Monday, April 1. Even before you receive formal confirmation from the chairman and president of the Council, I want to thank you again in name of all of us for your active participation.

I will not fail to bring you personally the text of his Eminence and explain also the comments which speakers of other continents and other religious groups will present, at the meeting, to strengthen our common human denominations.

Very sincerely yours,

Felix A. Morlion
President

FAM/jl

PRAYER

Almighty and Eternal God, look kindly upon this fraternal gathering, held in the spirit of Agapé so that, overcoming and repudiating the mistrust which harasses and the antagonisms which poison human relations, all of us may make ourselves everywhere, sowers of goodness and of the message of love and life.

Only with your help, O Provident Creator, will the impetus of our concord be able to shatter the barriers of egoism and misunderstanding.

Omnipotens et aeternae Deus, benigne respice hanc fratrum agapen ut quisque nostrum, superans et eiciens suspiciones quae frigore et adversa quae veneno hominum necessitudines inficiunt, ubicumque bonitatem quam maximam spargat et nuntius amoris et vitae fiat.

Tuo quidem auxilio, provide mundi Creator, nostrae concordiae impetus cupiditatum et diversitatum repagula perfrangat.

Dio onnipotente ed eterno, riguarda benigno questa agape fraterna, affinché ognuno di noi, superando e ripudiando le diffidenze che assiderano e le avversità che avvelenano le relazioni umane, si faccia dovunque seminatore di bontà e messaggero di amore e di vita.

Soltanto col Tuo aiuto, o provvidente Creatore, l'impeto della nostra concordia saprà infrangere le barriere degli egoismi e delle incomprensioni.

Dieu omnipotent et éternel, regarde bien cette agape fraternelle, afin que chacun de nous, surmontant et répudiant les méfiances qui engourdissent et l'adversité qui empoisonne les relations humaines, se fasse partout semeur de bonté et messager d'amour et de vie.

Seulement avec Ton aide, ô Prévoyant Créateur, l'élan de notre concorde saura briser les barrières de l'égoïsme et de l'incompréhension.

Dios omnipotente y eterno, mira con ojos benignos este Agape fraterno, a fin de que cada uno de nosotros, superando y repudiando las desconfianzas que hielan los espíritus y los contrastes que envenenan las relaciones humanas, sea en todas partes sembrador de bondad y mensajero de amor y vida.

Solamente con Tu ayuda, oh! Providente Creador, el ímpetu de nuestra concordia podrá romper las barreras del egoísmo y de las incomprensiones.

Allmächtiger, ewiger Gott, schau gnädig herab auf dieses Liebesmahl, so dass jeder von uns die Spannungen und die Abneigungen, die die Beziehungen der Menschen untereinander vergiften, überwinde und bekämpfe, so dass wir überall Aussäer für das Gute und der Botschaft der Liebe und des Lebens werden.

Nur mit deiner Hilfe, o Schöpfer und Lenker, wird der Anstoss dieses unseres Zusammenseins fähig sein, die Trennmauern des Egoismus und der Missverständnisse niederzulegen.

Deus Onipotente e Eterno, olha benigno esta Agape fraterna, a fim de que cada um de nós, superando e repudiando as desconfianças que gelam os espíritos e os contrastes que envenenam as relações humanas, seja em toda parte semeador de bondade e mensageiro de amor e de vida.

Somente com a Tua ajuda, oh! Providente Creador, o impulso de nossa concórdia poderá romper as barreiras do egoísmo e das incomprensões.

Eeuwige en Almachtige God onze Vader, ziet in vrede neer op dit broederlijk samenzijn, opdat een ieder van ons goedheid verspreide, en de boodschap van liefde en leven overbrengende, ter verdelging van achterdocht en tegenstellingen die de gemeenschap der mensen vergiften.

Met Uw hulp, oh Heer en voorzienend Schepper, kaz onze wil naar eendracht de hindernissen van zelfzucht en wanbegrip overwinnen.

Всемогуций и Вечный Боже, призри милостиво на сию братскую трапезу, дабы каждый из нас, преодолев и откинув недоверие, которое затрудняет, и противоречия, которые отравляют человеческие взаимоотношения, стал бы сеятелем доброго и посланником любви и жизни.

Только Твоею помощью, Провидец и Создатель, порыв нашего согласия сможет разбить стены эгоизма и непонимания

Wszchemogący i Wieczny Boże, spójrz łaskawie na to spotkanie braterskie, aby każdy z nas, pokonawszy i odrzuciwszy nieufność, która zakłóca współzycie oraz złość, która sączy jad nienawiści w stosunki między ludźmi, stał się wszędzie siewcą dobra i posłannikiem miłości i życia.

Jedynie z Twoją pomocą i Opatrznością, o Stworzycielu świata, zryw naszych serc zdola przełamać zapory wznoszone przez samolubstwo i brak wzajemnego zrozumienia.

אבינו שבשמים, אל עולם, שא פניך אל מעודת רעים זו. חסד מאתנו כל קטטה וטינה העוכרות יחסי אנוש, ותן בלבנו כוח ותבונה להתגבר על פירוד לבבות ועל פירוד דעות, ונזכה להיות זורעי צדקה וחסד בכל עת ובכל מקום. כי רק בעזרתך, אבינו שבשמים, תגבר השאיפה לשלום ושלוח ותעבור על מחסומי אטימות מוח ופיתויי האנכיות שבאדם. רק בעזרתך, אבינו שבשמים.

Παντοδύναμε καὶ Αἰώνιε Θεέ, ἐν εὐμενείᾳ ἐπίβλεπον ἐπὶ τὴν σύναξιν ταύτην, τὴν ἐν τῷ πνεύματι τῆς Σῆς ἀγάπης γενομένην, ὑπερ τὴν δυσπιστίαν καὶ τοὺς ἀνταγωνισμοὺς, οἵτινες ταράσσουσι τὰς μεταξὺ τῶν ἀνθρώπων σχέσεις. Ἰκάνωσον ἡμᾶς, τοὺς ἀπανταχοῦ τῆς γῆς, ὅπως εὐαγγελιζώμεθα τοῖς πᾶσι τὴν Σὴν ἀγαθότητα, τὴν Σὴν ἀγάπην καὶ τὴν ἐν Σοὶ ζωὴν.

Ἐν Σοὶ γὰρ καὶ μόνῳ τῷ Προνοητῇ καὶ Δημιουργῷ τῶν ἀπάντων, ἰσχύσωμεν ἄραι τοὺς ἐκ φιλαυτίας ἢ ἡμαρτημένης νοήσεως ἐγειρομένους μεταξὺ ἡμῶν φραγμοὺς.

ايها الاله الازلي الضابط الكل انظر برافتك الى هذه الحادثة الاخوية التي جمعتنا هنا واجعل كلا منا ان يتاصل وينبذ بزم سوء الظن وعدم الثقة اللذين يشدان عرى العداء بين الناس ويدسان السم في العلاقات الكائنة فيما بينهم. ليكن كل واحد منا في كل اين زارعاً يذور اللطف والاخاء ورسولا للمودة والولاء.

فيا خالفاً يعني بخلائقه ان هنالك امرا لا يحصل الا بمدد من علاك وهو ان تحطم قوة الفتنة واتحادنا كل حواجز الانانية وسوء التفاهم. فجد يا رب بهذه المساعدة لاننا بك قد انطنا امانا وعليك القينا ايماننا.

全能永生的天主，請垂視這次兄弟的聚會，使我們都能克勝和棄捨間
毒人們的懷疑，毒化人們的故視，又
能起死傳播友善，成為愛情和生命的
使者。

上智的造物者，惟賴你的助佑，我們
才能以共同的努力，粉碎自私的障礙，
消除誤解的隔膜。

Dio ciopova kaj eterna rigardu bonvole tiun-ci fratan kunvenon, ke ciu el ni, superpasante kaj malakceptante la malkonfidojn kiuj malvarmigas, kaj la kontraŭaĵojn, kiuj venenas la homrilatojn, igu cie ajn la semonto de la boneco kaj heroldoj de amo kaj vivo.

Nur per via helpo, tre zorgema Kreinto, la elano da nia kunsento kapablos disrompi la barojn de la egoismo kaj de la malkompreno.

The distinguished speakers before me have all stressed the need for sincere religious faith and spiritual experience among individuals if our civilization is to survive the many ordeals that face us in the years to come. I want only to add that true and lasting peace in this world can be realized only if there is a passionate longing for it as one longs for salvation. In a recent speech before the Economic Club of New York, I stated that "there is no peace in the world today because there is no peace in the minds of men."

In the brief space of a few minutes at my disposal I would like to stress the significance of mind and spirit in our daily lives. In the East, traditionally, we attach more importance to mind than to body and still more to spirit than to mind. In fact one man is considered better than another in attaching more importance to the higher parts of his nature. I would appeal to the leaders of thought assembled here tonight to think seriously regarding the ideals for which men should live. Is purely intellectual development adequate to meet the challenges of our times? ~~Is the creation of doctors, scientists and engineers~~ Education cannot mean merely the development of our intellect or our potentialities, for there are potentialities for evil in us as well as for good. Nor can it mean the mere preparation for life, because life may be worth living or it may not. We must think clearly what kind of potentialities we should develop in the young men and women of today; what kind of life we are to prepare the young people for.

It should be a life whose intellectual, moral and spiritual qualities of men and women are brought to full fruition. Mere intellectual development unaccompanied by a corresponding moral and spiritual development will certainly lead humanity from one crisis to another. What we need today is certain psychological adjustments to meet the greatest challenge of our times — the question of human survival.

(2)

One great ^{essence of} ~~key to~~ all religions is the need ~~of~~ for tolerance, for the philosophy of "live and let live" and the desire to understand the other's point of view. I very much hope that "Agape", the Greek word for fraternal love, which has been the guiding motto for all brotherhood banquets, will serve as a beacon to all of us in search of peace and happiness.

- DRAFT -

The speakers before me have all stated the need for sincere religious faith and spiritual experience among individuals if our civilization is to survive the many ordeals that face us in the years to come. I want only to add that true and lasting peace in this world can be realized only if there is a passionate longing for it ^{a similar/} ~~in the same~~ way as one longs for salvation. In a recent speech before the Economic Club of New York, I stated that "there is no peace in this world today because there is no peace in the minds of men". I believe some of the reasons ^{for this/} ~~lie~~ in the existence of feelings of superiority ^{on the part/} ~~of~~ some groups of people or nations as against another's based on their particular conception of the right way to organize individual or collective lives. While these attitudes have existed all through history and while men have never refrained from war and violence to assert their superiority, it is only in our time that we have come to realize that such conflicts could conceivably destroy all mankind. The time is over when it was possible to impose one's ideas by means of war as this could lead now to total destruction.

I believe that it is the duty of every individual and leader of men to strive for solutions of the disagreements of our time without resorting to the threat of universal suicide. The existing political and ideological issues need not be so acute if our attention were directed towards achieving a level of well-being more compatible with the dignity of millions of men now living in abject poverty. To this end some readjustments may be necessary to the long prevalent concept of national sovereignty and more thought may be devoted to the kind of collective action that may be essential for the attainment of a more stable world. Such departure from

.../...

current traditions and usual thinking requires a considerable effort on the part of every individual, of every group, of every nation. Such effort, I believe, should begin essentially in the minds of men, and perhaps here lies one of the most important clues for the attainment of true and lasting peace.

Not seen by S.G.
11/3/63

American Council for the International Promotion of Democracy Under God

(C.I.P.) Incorporated

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February 28, 1963

Secretary-General U Thant
United Nations
United Nations Plaza
New York, New York

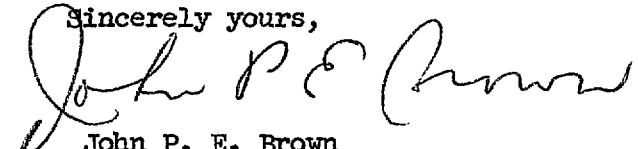
Dear Sir:

We are glad to learn through Father Felix Morlion of your acceptance of our invitation to speak at the First American Agape meeting, being held under the auspices of the American Council for the International Promotion of Democracy Under God, Inc., at 6:00 P.M. on April 1, 1963 at the Hotel Plaza, New York, N. Y. This is the Ninth Agape sponsored by the International University of Social Studies "Pro Deo", Rome, Italy.

As you have been advised, His Eminence Agostino Cardinal Bea will make a presentation on the theme: Civic Unity and Freedom Under God. We thank you for your willingness to respond, in a five-minute address, to the Cardinal's presentation.

We will send you, in advance, Cardinal Bea's full text. In view of our plan to hold a Press Conference preceding the meeting, we will appreciate receiving a copy of your statement when you have had an opportunity to review the Cardinal's address.

Sincerely yours,


John P. E. Brown
Secretary

for: Henry R. Luce, Chairman
J. Peter Grace, President
Paul Felix Warburg, Vice President

JB:hg

THE POWER OF AN IDEA

American Council for the International Promotion
of Democracy Under God (C.I.P.) Inc.
45 East 65th Street
New York 21, New York

United States Representatives for:
International University for Social Studies "Pro Deo"
12 Viale Pola
Rome, Italy

THE POWER OF AN IDEA

On an American-style campus in Rome, some 1,800 young men and women are studying to become "freedom's future leaders." Their school, the International University for Social Studies, "Pro Deo," is the nerve center of a new worldwide movement dedicated to the building of a better society -- a practical movement based on the initiative and action of enlightened citizens.

Pro Deo's students have come from every part of Italy and every corner of the world: Brazil and Venezuela, Greece and Germany, the Congo and Somaliland, India and the Philippines. Like 12,000 Pro Deo alumni before them, they will return home as government officials, diplomats or industrial managers, as experts in international trade, labor relations or mass communications. Each of them, whatever his functions, will help his country achieve political stability and sound economic development; each will work with leaders back home to mobilize the forces of democratic freedom against any Communist assault.

Pro Deo is perhaps the most completely intercultural and inter-religious educational institution in the world. The student body is recruited from 51 countries and includes Christians, Jews, Moslems, Hindus and Buddhists. On the 240-member faculty, nine nationalities are represented; Catholic laymen and a dozen priests rub elbows with Protestants and Jews. Pro Deo was founded and is headed by a Dominican Father and operated with the encouragement of the Vatican; yet its Trustees represent the full spectrum of today's religious pluralism.

The driving force behind this unique venture is summed up in the name "Pro Deo" -- "for God." The University and the movement it supports is a living expression of faith in the God-given rights and the dignity of all men. It believes that democracy offers the only sure way to realize these rights -- to permit full, harmonious development for each nation and each individual. By helping to build a more democratic society, Pro Deo seeks to establish commitment to freedom under God as the core of public life in the free world.

PRACTICAL METHODS OF EDUCATION

Pro Deo displays a pragmatic orientation that is American rather than European. Indeed, a strong American flavor pervades all of the University's operations. Some faculty members are American; many are American-trained. As an international institution, Pro Deo is unrestrained by the government controls to which the curricula

and procedures of most European universities are subject, and has freely adopted ideas and materials from the United States. American textbooks are widely used; teaching methods have been borrowed from such institutions as the Harvard School of Business Administration and the American Management Association. Lively discussion periods, tests and seminars, teamwork between professors and students assure that the graduating student has achieved proficiency in his specialization, in addition to knowledge and insight.

THE CURRICULA

Pro Deo offers a comprehensive undergraduate curriculum oriented toward the applied social sciences. Instruction is provided by four units, each responsible for one of the major areas of modern social teaching and research:

Departments

The School of Political Science:

Government
Diplomacy and International Relations

The School of Economics:

Business Management
Public Administration
Industrial and Labor Relations

The School of Languages:

International Trade
Consular and Diplomatic Service
Secretarial Studies and Interpretation

The School of Mass Communications:

Journalism
Radio and Television
Motion Pictures

The work of these four schools is supplemented by postgraduate institutes specialized in such areas as European, North American and Latin American studies, applied social sciences, management

production, distribution, economics, personnel, civil service, sociology and social work.

AMERICAN SPONSORED CHAIRS

All students take a course in social ethics, which deals with the spiritual motivations of civic cooperation in a democracy. Also required is a course in the philosophy of democracy, dealing with human rights concepts, and their role in such settings as the State, the individual business enterprise and the economy as a whole.

Problems of group relations figure large in the curriculum. For example, there is a Chair of Racial and Religious Intergroup Relations recently established by the American Jewish Committee. Great emphasis is also placed on overcoming economic group tensions. A Cardinal Cushing Chair of Social Methodology has been created for teaching ways of positive psychological counteraction among population groups infiltrated by Communist propaganda -- a course currently attended by future leaders from two dozen nations threatened by Communism. Underlying this instruction is the belief that class conflict, which provides Communism with its greatest opportunities for agitation and infiltration, need not arise under enlightened management. The same thought is the basis of a Chair of Business Organization in the Postgraduate Institute of Management, known as the Thomas Bata Chair.

In all schools and departments, courses on the various phases of social reality -- legal, cultural, political, economic -- include

instruction in the practical achievements of American policies and the American way of life.

Pro Deo's practical, American-inspired teaching has proved so successful that several Latin nations engaged in modernizing government operations are sending their public servants to Pro Deo for training, rather than to their own universities. Thus, each year the Italian Government sends about 120 young municipal and provincial administrators to Pro Deo's Graduate School of Public Administration. Within a few years, a majority of city officials in Italy will have undergone such instruction. In addition, Italian staff members of the European Common Market attend specialized courses at Pro Deo, as do many junior executives of Italian Government ministries. Recently, several European and South American governments have followed suit by sending future diplomats and ministerial officials for training.

A different kind of teaching venture has been set up in collaboration with the Council of Europe, the international forum of government ministers and legislators in Strasbourg. Under this plan, special courses are offered to civic education leaders who are concerned with creating a European political and economic solidarity to replace the nationalisms of yesteryear. Still another scheme has recently been worked out with the European Cultural Foundation, a private organization with headquarters in Bonn. In special study meetings Latin Americans who have completed their postgraduate

curriculum at Pro Deo work with political, economic and cultural leaders in European capitals -- a practical seminar in European democracy.

A DYNAMIC MOVEMENT OF DEMOCRATIC IDEAS

Pro Deo University, born out of a movement for democracy under God, is increasingly becoming a base for disseminating democratic ideas -- ideas with a greater revolutionary potential than that of the antiquated Marxist myth.

Departing from the tradition of Europe's relatively self-contained universities, Pro Deo actively seeks a dynamic relationship with the outside world. Not primarily interested in academic discussion for its own sake, Pro Deo brings scientific knowledge and research to bear directly on present-day social problems.

In its concern with solving problems in the here and now, the University resembles our land-grant colleges; in its civic, non-partisan approach, based on an underlying moral commitment rather than on abstract ideologies, it relies on American traditions of social action.

The University does not limit itself to full-scale academic curricula. Regular undergraduate and graduate courses are supplemented by extension courses in great industrial cities such as Milan and Turin and in European and Latin American capitals. Even more influential,

perhaps, is a special study-action team program, designed to supply business and government with insights not otherwise available. Under this program, teams of young industrial managers and civil servants from various countries devote six-month sabbaticals to formal instruction, work projects, and research under Pro Deo auspices.

A Center of Social Economic Studies was created in 1958 to bring together economic and political leaders with specialized professors and staff assistants in regular problem-solving sessions. This dynamic cooperation between University and industry, or University and government, is bringing about better coordination of private and public planning, and is increasingly influencing social and economic legislation.

Dissemination and application of ideas is not limited to extension courses and study-action teams. The movement to set up constructive forums and panels on the fundamentals of democracy, developed by the American Council as early as 1941, is being ceaselessly perfected at Pro Deo. Without exaggerated publicity, the idea is spreading to many circles and to many countries. Film forums, for instance, in which American discussion methods are applied to the social themes of challenging films, having spread from Belgium, France and finally, in more systematic form, from Rome to hundreds of cities all over Europe and Latin America. Semi-public and public forums or panels on democratic traditions and on applications of the free world's common beliefs are being developed in three continents. Agape^A dinner meetings on the means of overcoming discrimination and bigotry, started in Rome in 1959, and encouraged by the

highest ecclesiastical authorities, bring together representatives of eighteen religious groups -- among them Catholics, Protestants, Jews, Moslems, Hindus, Buddhists, Shintoists and Taoists -- for a common, civic purpose.

A program of dissemination in a variety of Western languages has been started with the publication of a monthly review and of 180 textbooks.

ALL-OUT MOBILIZATION IN DANGER SPOTS

Pro Deo's first active role in Italy was to map an all-out struggle against the Italian Communist party, the strongest in Europe. This struggle started in November 1944, came to a climax with the 1948 election, and lasted until 1951. Special courses together with sociological research, programming and publications, all carried on at Pro Deo, were instrumental in the rise of civic committees which succeeded in rallying all sound democratic forces and defeating the Communist bid for power.

In similar fashion, Pro Deo is serving as a rallying point for democratic forces today. In France, Germany and elsewhere, national Pro Deo councils, established to provide support for the University, are gradually taking on a broader function as action groups where public-minded persons of varied backgrounds can work together on programs for civic betterment.

At the moment, the need for such action is most urgent in Latin America,

and the movement has taken its greatest strides there. Firm working alliances of enlightened individuals -- businessmen, public officials, liberal political leaders with encouragement from the clergy, have been active for some time in Brazil, Colombia, Peru, Argentina, Uruguay, Mexico, West Indies, and are also developing in Venezuela.

The most intensive action in fact has occurred recently in Venezuela, where the challenge of Castroism is boldest. At the request of Venezuelan leaders, the University has undertaken a pilot project to help solve that country's socio-economic problems. The venture consists of two interrelated parts. One is an economic survey, designed to find a way of coordinating business and government efforts toward a workable plan for steady economic growth. The other is a multi-level public-opinion campaign, intended to spread understanding of the basic ideas of democracy. Preparatory to this campaign, 20 Venezuelan students and university teachers are now taking a special six-month training course at Pro Deo; upon returning home in July 1962, these 20 will in turn train 3,000 field representatives. This pilot operation may well prove the beginning of a larger movement that may save the whole continent from a well-organized totalitarian bid for power.

Like Pro Deo's earlier activities, this new undertaking is essentially American in spirit, being civic and not partisan or political. Its method of social action is derived from the American tradition under which capital and labor, liberals and conservatives, Protestants, Catholics and Jews join on a common ground of moral and social

values to work toward specified goals for the good of the community. And as in American social action, the temper of the enterprise is affirmative, tolerant, hopeful. Pro Dee is not content with a merely negative effort, a battle against Communism and other forms of totalitarianism. It bends every effort toward the positive task: the struggle for healthy democratic societies.

NEEDED: AMERICA'S HELP

The American Council for the International Promotion of Democracy Under God (C.I.P.) Inc., the organization through which American resources have been made available, was created in 1941.

The enlarged task Pro Dee has set for itself calls for intensified American support.

To date, America's chief contribution to Pro Dee has been in terms of ideas, not dollars. The bulk of the University's financing has come from European and Latin American government sources, and from private individuals in Europe. Tuition fees, sale of publications and payments for commercial research projects account for only 20% of revenues. Since 1957, 70% of regular operating funds have been raised within Italy. A broader base is clearly necessary.

America can offer the world more in the realm of ideas than in the area of material goods and gadgets. Pro Dee needs the support -- intellectual, moral, financial -- of Americans who understand that

the free nations will not stem the tide of Communism nor win the battle for men's minds with merely material help, with propaganda or threat of arms, but only by proving that democracy under God is capable of building a better world.

J. will make
comments at
father's realization

from J. R. B.
off the cuff

CIVIC UNITY AND FREEDOM UNDER GOD

(Dinner with His Eminence Augustin Cardinal Bea)

Held at

Hotel Plaza

New York, New York

on

April 1, 1963

at

6:00 p.m.

ADDRESS by U THANT,

Secretary-General of the United Nations

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(Address by U Thant, Secretary-General of the United Nations)

MR. U THANT: Mr. Chairman, your Eminence, esteemed leaders of religion and philosophy, Governor Rockefeller, your Excellencies, ladies and gentlemen, I feel it is a privilege to be asked to participate in this memorable occasion to make a few observations on the address just made by His Eminence. His Eminence has very wisely stressed the need to develop our moral and spiritual qualities so as to meet our greatest challenge of all times.

I just want to take this opportunity of deliberating a few more thoughts on this very significant and wise observation of his Eminence.

In the East, traditionally -- I repeat the word "traditionally" -- we attach more importance to mind than to body, and still more important^{ce} to spirit than to mind. For centuries the concept of education in the East has been the development of the mental and spiritual qualities of man. We have tried to discover the inner truth. We try to develop the virtues of, for instance, humility, respect for elders, tolerance, the philosophy of live and let live, and the desire to understand the other man's point of view.

These have been the traditional concepts of

1 culture and civilization in the East. In the West, my
 2 experience has been ^{that} the educational concepts and the ^{unofficially}
 3 ^{are different.} cultural concepts. When I say "the West," I am referring
 4 to the United States, North America, South America, ^{and} Europe.
 5 ^{the aim of} ~~and education, the~~ education in the West has been the
 6 development of the intellect.

7
 8 Education aims to create scientists, engineers, *etc.*
 9 and the objective is to go to outer space, to discover the
 10 moon and the stars. At the same time, the development of
 11 the spirit and ~~development~~ of ~~the~~ mind of man are more or
 12 less ignored. I feel very strongly that the mere develop-
 13 ment of intellect ^{corresponding} unaccompanied by moral and spiritual
 14 development is sure to lead humanity from one crisis to
 15 another.

16 What is needed in these tense times, as His
 17 Eminence has just pointed out, is the need to develop ~~the~~
 18 fully integrated human beings. The development should be
 19 in all fields, intellectual, moral and spiritual, and then
 20 only will humanity be able to meet the greatest challenge
 21 of this space age.

22 Another point stressed by His Eminence is a
 23 need for tolerance, the need for understanding, the need
 24 for developing the basic philosophy of live and let live.

1 The distinguished President of the Union
 2 Theological Seminary has just very appropriately made a
 3 reference to the ^{mood} ~~period~~ of the sixteenth and seventeenth
 4 centuries. If we re-read a little history, we will find
 5 that there was no such thing as religious tolerance 200
 6 years ago. Religious tolerance in those times was
 7 simply unthinkable. Religious tolerance was not only
 8 regarded as a sin but also as a great crime, a colossal
 9 crime. The truth was ^{that religious wars were} fought in Europe and in Asia Minor,
 10 because in those times Christians were convinced that
 11 Muslims were heretics, ^{and} the Muslims were also convinced
 12 that Christians were heretics. They were both convinced
 13 that heretics must be put to the sword and then very
 14 bloody wars of crusades took place resulting in ^{the} death
 15 of tens of thousands of people.

16 When at last common sense prevailed, it was
 17 realized both by the Christians and the Muslims that
 18 these great religions could exist in unity and in peace
 19 without hostility, without bitterness.

20 Now, in the middle of the twentieth century,
 21 we have such a thing as religious tolerance, but still
 22 we are lacking in tolerance in many other fields, but the
 23 greatest lesson for all of us in this space age, in this
 24 atomic age, is the need to exercise tolerance, to exercise
 25

brotherly love, to understand the basic philosophy of
live and let live, which is an essential ^{element} of all religions.

I am convinced of the synthesis, as pointed
out by His Eminence; I am convinced ^{of the general trend towards a} ~~in the~~ synthesis, and
I am also convinced that the future ^{has in store} ~~is for~~ peace, unity
and freedom.

On this memorable occasion, let ^{the} ~~the~~ leaders
of thought and leaders of ^{men} ~~men~~ who are assembled here
tonight rededicate ourselves anew to a new pledge; to
make Christians better Christians; Moslems better Moslems,
Hindus better Hindus; Jews better Jews and Buddhists better
Buddhists.

Thank you very much. (Applause)

In T.R.B. Copy S to 25/3/63

American Council for the International Promotion of Democracy Under God

(C.I.P.) Incorporated

45 EAST 65TH STREET • NEW YORK 21, N. Y. • TELEPHONE YUKON 8-2333

New York residence
429 West 47 Street
Telephone: Circle 7-6762
March 23, 1963

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Mr. U Thant
Secretary General
United Nations
New York, New York

Your Excellency:

In reference to our conversation I am sending herewith the English text of the opening prayer which will be offered by His Eminence Cardinal Spellman, for the common purpose (as has become tradition in the inter-religious civic Agapes of Pro Deo). I am adding some of the translations in Eastern languages. It would be very appropriate if you could, ending your response, refer to this ethic and religious theme adding perhaps some sentences of Bhuddist tradition in the original or native language.

As I am leaving my residence 1 p.m. Monday, 25th, to join His Eminence Cardinal Bea at the airport and leave for Boston, I would be grateful if you could send a copy of your response to the secretary of the planning committee, Miss Lucy Hatch, 165 East 56 Street, Eighth Floor, telephone: PLaza 1-4000. She will be in regular contact with me on the phone and can read me the text if it should happen that I did not find it in my mail before leaving.

Very sincerely yours in Christ,

Felix A. Morlion

Felix A. Morlion, O.P.
President
International University of Social Studies Pro Deo

COMMON INTER-RELIGIOUS PRAYER OF THE PRO DEO "AGAPES"

made by agreement of 21 religious groups in Rome

Almighty and Eternal God, look kindly upon this fraternal gathering, held in the spirit of Agape so that, overcoming and repudiating the mistrust which harasses and the antagonisms which poison human relations, all of us may make ourselves everywhere, sowers of goodness and of the message of love and life.

Only with your help, O Provident Creator, will the impetus of our concord be able to shatter the barriers of egoism and misunderstanding.

EULOGIA PER L'AGAPE

Omnipotens et aeternae Deus, benigne respice hanc fratrum agapen ut quisque nostrum, superans et eiciens suspensiones quae frigore et adversa quae veneno hominum necessitudines inficiunt, ubicumque bonitatem quam maximam spargat et nuntius amoris et vitae fiat.

Tuo quidem auxilio, provide mundi Creator, nostrae concordiae impetus cupiditatum et diversitatum repagula perforabit.

Dio onnipotente ed eterno, riguarda benigno questa agape fraterna, affinché ognuno di noi, superando e ripudiando le diffidenze che assiderano e le avversità che avvelenano le relazioni umane, si faccia dovunque seminatore di bontà e messaggero di amore e di vita.

Soltanto col Tuo aiuto, o provvidente Creatore, l'impeto della nostra concordia saprà infrangere le barriere degli egoismi e delle incomprensioni.

Dieu omnipotent et éternel, regarde bien cette agape fraternelle, afin que chacun de nous, surmontant et répudiant les méfiances qui engourdissent et l'adversité qui empoisonne les relations humaines, se fasse partout semeur de bonté et messager d'amour et de vie.

Seulement avec Ton aide, ô Prévoyant Créateur, l'élan de notre concorde saura briser les barrières de l'égoïsme et de l'incompréhension.

Dios omnipotente y eterno, mira con ojos benignos este Agape fraterno, a fin de que cada uno de nosotros, superando y repudiando las desconfianzas que hielan los espíritus y los contrastes que envenenan las relaciones humanas, sea en todas partes sembrador de bondad y mensajero de amor y vida.

Solamente con Tu ayuda, oh! Providente Creador, el ímpetu de nuestra concordia podrá romper las barreras del egoísmo y de las incomprensiones.

... in handeling

Almighty and Eternal God, look kindly upon this agape, so that each of us, overcoming and repudiating the differences which harass and the adversities which poison human relations, may make ourselves everywhere sowers of goodness and of the message of love and life.

Only with your help, O Provident Creator, will the impetus of our concord be able to shatter the barriers of egoism and misunderstandings.

Allmächtiger, ewiger Gott, schau gnädig herab auf dieses Liebesmahl, so dass jeder von uns die Spannungen und die Abneigungen, die die Beziehungen der Menschen untereinander vergiften, überwinde und bekämpfe, so dass wir überall Aussäer für das Gute und der Botschaft der Liebe und des Lebens werden.

Nur mit deiner Hilfe, o Schöpfer und Lenker, wird der Anstoss dieses unseres Zusammenseins fähig sein, die Trennmauern des Egoismus und der Missverständnisse niederzulegen.

Deus Onipotente e Eterno, olha benigno esta Agape fraterna, a fim de que cada um de nós, superando e repudiando as desconfianças que gelam os espíritos e os contrastes que envenenam as relações humanas, seja em toda parte sementeiro de bondade e mensageiro de amor e de vida.

Sòmente com a Tua ajuda, oh! Providente Creador, o impulso de nossa concórdia poderá romper as barreiras do egoísmo e das incompreensões.

Eeuwige en Almachtige God onze Vader, ziet in vrede neer op dit broederlijk samenzijn, opdat een ieder van ons goedheid verspreide, en de boodschap van liefde en leven overbrengende, ter verdelging van achterdocht en tegenstellingen die de gemeenschap der mensen vergiften.

Met Uw hulp, oh Heer en voorzienend Schepper, kaz onze wil naar eendracht de hindernissen van zelfzucht an wanbegrip overwinnen.

Всемогуций и Вечный Боже, призри милостиво на сию братскую трапезу, дабы каждый из нас, преодолев и откинув недоверие, которое затрудняет, и противоречия, которые отравляют человеческие взаимоотношения, стал бы сеятелем доброго и посланником любви и жизни.

Только Твоею помощью, Провидец и Создатель, порыв нашего согласия сможет разбить стены эгоизма и непонимания

Wszchemogący i Wieczny Boże, spójrz łaskawie na to spotkanie braterskie, aby każdy z nas, pokonawszy i odrzuciwszy nieufność, która zakłóca współzycie oraz złość, która sączy jad nienawiści w stosunki między ludźmi, stał się wszędzie siewcą dobra i posłannikiem miłości i życia.

Jedynie z Twoją pomocą i Opatrznością, o Stworzycielu świata, zryw naszych serc zdoła przełamać zapory wznoszone przez samolubstwo i brak wzajemnego zrozumienia.

הָאֱלֹהִים אֵל שֶׁנִּי וְאֵל עוֹלָם הָאֵר נָא פָנֶיךָ עַל מִשְׁתֵּה אֶחָדָה הַזֶּה
וְנִקְדֵּל אִישׁ לְרֵעֵהוּ מְרוֹם קִנְיָהּ וּמְרוֹם רָעָה וְנִמָּאס אוֹתָהּ כִּי הִיא מִשְׁחִיתָהּ
אֶת-הַמִּבְל וְאֶת-כָּל-יִשְׁבֵּרָבָהּ וְנוֹצִיא אֶל-כָּל-הָאֲנָשִׁים טוֹב וְאֶחָדָה לְחִיּוֹתָם
וְנִלְכָּה הַלֶּחֶם וְרוֹעַ זֶרַע הַצִּדְקָה הָאֱלֹהִים אֲשֶׁר בָּרָאתָ הָעוֹלָם בְּחֶכְמָהּ וּבִינָה
אֶתָּה לְבָרֶךְ עַמְּךָ וְתִקְנֵנוּ וְתִקְוֵנוּ מִכָּל-שִׁנְיָהּ וּמִכָּל-חֶסֶד-לֵב.

Ταύτην τῶν ἀδελφῶν ἀγάπην, ᾧ δυνατὲ καὶ αἰδίδε
Θεός, εὐνόως ὄρα, ἵν' ἡμῶν ἕκαστος, τῶν στάσεων αὐτῶν
καὶ τῶν ἔριδων τὰ ἀνθρώπινα κοινώματα διαφθειρούσων
ὄντως δαμέντων καὶ ἀναβαθέντων, ἀγαθωσύνης σπείραν-
τες γιγνώμεθα καὶ δὴ τῆς φιλίας καὶ βιοτῆς ἄγγελοι.
Ἴδού, διὰ σοῦ βοήθειας μόνον, ᾧ βλεπτικὲ Ποιῆτα,
ἡ ἰσχὺς τῆς ἡμῶν ὁμόνοιας τὰ τῶν παγῶν καὶ σκοτῶν
χαλεπὰ καθαιρεῖν δυνήσεται.

ايها الاله الازلي الضابط الكل انظر برافتك الى هذه المادبة الاخوية التي جمعتنا هنا واجعل كلا منا ان يتاصل وينبذ بعزم سوء الظن وعدم الثقة اللذين يشدان عرى العداء بين الناس ويدسان السم في العلاقات الكائنة فيما بينهم. ليكون كل واحد منا في كل اين زارعاً يذور اللطف والاخاء ورسولا للمودة والولاء.

فيا خالقاً يعني بخلائقه ان هنالك امراً لا يحصل الا بمدد من علاك وهو ان تحطم قوة الفتنة واتحادنا كل حواجز الانانية وسوء التفاهم. فجد يا رب بهذه المساعدة لاننا بك قد انظنا اماننا وعليك القينا اتكالنا،

全能永生的天主，請垂視這次兄弟的聚會，使我們都能克勝和棄捨間
惡人們的懷疑，毒化人們的故視，又
能起起傳播友善，成為愛情和生命的
使者。

上智的造物者，惟賴你的助佑，我們
才能以共同的努力，粉碎自私的障礙，
消除誤解的隔膜。

Dio ciopova kaj eterna rigardu bonvole tiun-ci fratan kunvenon, ke ciu el ni, superpasante kaj malakceptante la malkonfidojn kiuj malvarmigas, kaj la kontraŭaĵojn, kiuj venenas la homrilatojn, igu cie ajn la semonto de la boneco kaj heroldoj de amo kaj vivo.

Nur per via helpo, tre zorgema Kreinto, la elano da nia kunsento kapablos disrompi la barojn de la egoismo kaj de la malkompreno.

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March 19, 1963

Mr. U Thant
Secretary General of the
United Nations
New York, New York

My dear Mr. Secretary General:

Herewith as promised the outlines of the Address of His Eminence. As explained to your deputy, Mr. Rotz-Bennett, we have all been very much impressed by your beautiful lecture reported in Saturday Review on the implications of international peace which are based on the patient work for understanding, esteem and peace in the minds.

I hope I can see you tomorrow, Wednesday or Thursday so as to explain the comments of the three other speakers and tend toward a synthesis which would be born in the Agape. I will phone myself tomorrow at 10:30 a.m. to know when the appointment can be made, as I will be out of the office these days.

Sincerely yours,



Reverend Felix A. Morlion, O.P.

FAM: pm
Enc.

CIVIC UNITY AND FREEDOM UNDER GOD

Outline of Cardinal Bea's Address

For The Pro Deo "Agape" Meeting, New York, April 1, 1963

Introduction. His Eminence greets the guests and felicitates them for undertaking to consider thoroughly all the aspects of the vital theme: Civic Unity and Freedom Under God. The choice of this theme is a great sign of what happens deep in the soul of the men of our times: the reflection on the spiritual bases of human existence.

1. The theme is linked to two of the most profound aspirations which are part of the anxiety of contemporary man: the aspiration to unity and the aspiration to liberty. There is thus a great problem: how to conciliate the innate dignity of the human person which manifests itself in liberty, with the social tendencies of man which limit the liberty of each, in the unity of society which protects the liberties of all. More than ever the problem is becoming grave; how to establish a harmonious synthesis of unity with liberty.

For today everything drives to greater unity: not only greater mass production and mass distribution of goods, greater international travel and exchange of knowledge, but also greater ^{for} independence of social events all over the world. This diminution of material distances is an important, effective instrument for who desires to foster a better unity of mankind. But material progress cannot create unity by itself. The unity in society is the fruit of human effort: it is the free union of responsible persons. To construct consciously this unity, we must first know well what human freedom is, and then even thoroughly examine the nature of civic unity.

2. His Eminence again defines the freedom of man as the power and right of man to decide freely how he shapes up his own destiny. From this freedom is born the right and duty of man to follow his own conscience. Consequently not only individuals but society as well, must respect this freedom and right of man to decide for himself. His Eminence repeats what he said at the eighth Agape held at the International University of Social Studies Pro Deo in Rome on January 13, 1963

"You are aware that the secretariat for promoting Christian unity prepared for the Second Vatican Council a project on ~~this~~ this principle of freedom of conscience."

Applying this principle to the civil liberties which must be recognized to the citizens in society, His Eminence again refutes the affirmations according to which error has no right to exist and must consequently not be allowed to propagate ~~by the political authorities~~. We need only answer that error is something abstract and it is not, therefore, a subject of rights, a matter which can be legislated. But man is a subject of rights and ^{are} this right ~~is~~ not suppressed even when he errs invincibly, this is, in a situation when he cannot correct himself. The citizen's liberty of thought, expression and action is an inalienable right insofar it is the right of every man that his independence should be respected by all, and that he should accomplish his duty which is also his right to follow his own conscience.

3. In this light of human freedom, civic unity consists in fact in a ^{rythm} ~~written~~ of reciprocal ~~a~~ giving and receiving, not only between individuals but between different forms and groups of society. Giving something of himself to the others and receiving from the others, man enriches and develops his own personality and contributes to the full growth and manifestation of the ^m ~~imense~~ ^{potentialities ?} personalities which otherwise would remain hidden and dormant in man and humanity. In this unity, made up of diversity, in this manifestation of the complex gifts of man, all the nations and all the races with their cultures and spiritual as well as material achievements, must find their rightful place.

4. The law of reciprocal exchanges of liberty and unity have been expressed by Pope John XXIII with the following words: "Each should go along the road ^{with his} ~~mark~~ fellow man as far as it is possible without offending the rights of justice and of truth." In this way we can develop the basic civic agreements concerning the common good of mankind which unite man in freedom. Freedom, to be constructed must develop in the framework of a solid order of values, of a unity of higher principles to which the lower values are referred. This is the law of truth of justice and of brotherhood, based on the law written in the heart of man and impressing on man the duty to do what is good and to avoid what is wrong.

5. The moral norms and the truths on justice and brotherhood do not give a complete idea of the rich realities of the relations which man can establish with other free beings. In so far as he conserves the healthy and fresh originality of his own being, man senses and feels that his personal relations extend above human society to the supreme personal being, God. This supreme personal being is the necessary supreme witness of man's actions. He praises and rewards good actions and condemns and punishes bad actions. It is in this light that man discovers how here on earth he forges his definite^{fe} destiny, which cannot be anything else than unearthly. It is on the ultimate authority of this supreme personal being that the moral imperative of doing good and avoiding evil is based. It is in view of the Highest that truth, justice and brotherhood receive their values of inalienable rights and laws.

6. His Eminence praises the great work of establishing civil unity and freedom which is being accomplished by the United Nations in this very city of New York. Who is ~~entrusted~~^{entrusted} with this titanic struggle for the peaceful coexistence and cooperation of all men feels the necessity of the strongest possible support for his difficult work. We must ~~together~~^{together} develop an effective will of peace and disseminate and strengthen the ideas which make for peace in all the peoples who are members of the United Nations.

Conclusion. His Eminence shows that the American Council for the International Promotion of Democracy Under God is an important initiative tending to create such an effective support for peace. Meetings as this brotherhood banquet or civic Agape Pro Deo, and the study, research, publication and action which will follow in this city and other cities of the United States can be an important contribution to the strengthening of peace. The work of this American Council as of the other International Pro Deo Councils is based on a great platform which is also the lasting instrument of this movement: the International University of Social Studies in Rome.

The common theme: civic unity and freedom under God, can bring together men of good will of all nations and faiths who are united in their love for their fellow man and for the whole human family. We must undertake this work of union and freedom as one of the most urgent and important tasks of our times. For the issue involved is not only the external or material peace of the world but the harmonious and well ordered development of whole of humanity, pursuing its earth bound and higher destinies.

Cardinal Bae will speak about "Civil Unity and Freedom under God". His address will be divided into six points, and the following speakers will elaborate on these six points as follows:

Dr. van Reusen - Protestant - will speak about the first and third points. He will develop the idea of unity, which is to go along the road with his fellowman as far as possible but stressing the responsibility of each towards his own duties.

Rabbi Heschel - Jewish - will develop point two. This deals with the freedom to shape individual destiny and the freedom and duty to shape a better world as the will of God.

Sir Zafrulla Khan - Moslem - will develop point five. He will comment on the importance of brotherhood in the Koran which stresses that no nation is superior to any other nation and that consequently there must be understanding in the light of the belief in God.

H.E. U Thant - Buddhist - will speak on point six. It is suggested that the Secretary-General might talk about "Peace" and use ideas expressed in his latest address before the Economic Council in New York. In this address he mentioned that peace is the first necessity of mankind of avoid extermination and that to obtain peace among nations we must realize peace in our minds.

note - point four is not allocated - you may wish to mention this when Dr. M. calls on 22 March.

DR. MORELEY - 21 MARCH 1963

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DR. MORELEY - 21 MARCH 1963

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March 23, 1963

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Mr. U Thant
Secretary General
United Nations
New York, New York

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Father Morkion

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As I am leaving my residence 1 p.m. Monday, 25th, to join His Eminence Cardinal Bea at the airport and leave for Boston, I would be grateful if you could send a copy of your response to the secretary of the planning committee, Miss Lucy Hatch, 165 East 56 Street, Eighth floor, telephone: PLaza 1-4000. She will be in regular contact with me on the phone and can read me the text if it should happen that I did not find it in my mail before leaving.

Very sincerely yours in Christ,

Felix A. Morkion, O.P.
President
International University of Social Studies Pro Deo

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2/21/63
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429 West 47 Street
New York 36, N. Y.
Tel. Circle 7-6762

1 April
February 20, 1963

Thant, Secretary General
United Nations, New York

Your Excellency:

I have communicated to His Eminence, Cardinal Bea, to the other Roman authorities, as well as to our American Council; your wonderfully kind and spontaneous acceptance of our invitation to speak at the Ninth Brotherhood Banquet (Agape) which will be held at the Plaza, on Monday, April 1. Even before you receive formal confirmation from the Chairman and president of the Council, I want to thank you again in name of all of us for your active participation.

I will not fail to bring you personally the text of His Eminence and explain also the comments which speakers of other continents and other religious groups will present at the meeting, to strengthen our common human denominations.

Very sincerely yours;

Felix A. Morlion
President

FAM/jl



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February 20, 1963

U Thant, Secretary General
United Nations, New York

Your Excellency:

I have communicated to his Eminence, Cardinal Bea, to the other Roman authorities, as well as to our American Council, your wonderfully kind and spontaneous acceptance of our invitation to speak at the Ninth Brotherhood Banquet (Agape) which will be held at the Plaza, on Monday, April 1. Even before you receive formal confirmation from the chairman and president of the Council, I want to thank you again in name of all of us for your active participation.

I will not fail to bring you personally the text of his Eminence and explain also the comments which speakers of other continents and other religious groups will present, at the meeting, to strengthen our common human denominator.

Very sincerely yours,

Felix A. Morlion *fp*

Felix A. Morlion
President

FAM/jl

I remember receiving a Roman Catholic clergyman sent by Mr. Norman Cousins in the second week of this month. He mentioned to me a projected meeting of representatives of several religious denominations in New York sometime in April and asked me if I could be present. I answered in the affirmative, if the occasion suits my convenience. I was not informed that I would be asked to speak nor the date of the meeting.

Jose

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